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REMARKS,

PARAGRAPH by PARAGRAPH, UPON THE PROPOSALS

Lately publish'd by

RICHARD BENTLEY,

FOR

A New EDITION

OF THE

GREEK Testament and LATIN Version.

*Doctus criticus & adsuetus urere, secare, inclementer omnis generis
libros tractare, apices, Syllabas, voces, dictiones confodere, & fillo
exigere, continebitne ille ab integro & intaminato Divinae Sapien-
tie monumento crudeles unguis?*

Petri Burmanni Orat. Ludg. Bat. 1720.

By a Member of the University of CAMBRIDGE.

THE SECOND EDITION.

LONDON:

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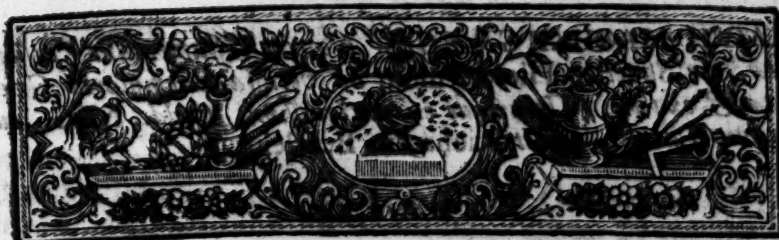


By a Member of the University of Cambridge

The Second Edition

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REMARKS, PARAGRAPH by PARAGRAPH, UPON THE PROPOSALS

Lately published

By *Richard Bentley, &c.*



Shall not trouble my self with making any Apology for the following *Remarks*; but shall only desire the Reader to believe, that (whatever Prejudices may lie against them) they were not drawn from me by *Personal Spleen*, or *Envy* to the Author of the *Proposals*, but by a *Serious Conviction* that he has neither Talents nor Materials proper for the Work he has undertaken, and that *Religion* is much more likely to receive Detriment than Service from it: The *Time*, *Manner*, and other *Circumstances* of publishing these *Proposals*, make it but too evident, that they were hastned out to serve quite different *Ends*, than those of *Common Christianity*; and I think it my Duty to obviate, as far as I am able, the Influence they might have on some whom *big Words* and *bold Attempts* are apt to lead implicitly into an high Opinion and Admiration of the Merit and Abilities of the Undertaker.

The Title runs thus:

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ GRÆCÆ. *Novum Testamentum Versionis Vulgatæ, per Sanctum Hieronymum ad vetusta Exemplaria Græca castigatæ & exactæ. Utrumque ex antiquissimis Codd. MSS. cum Græcis tum Latinis, edidit Richardus Bentleius.*

REMARKS.

Some People are puzzled to find out the meaning of the word GRÆCÆ, unless it be placed there *exegetically*, to let us know what Language ΔΙΑΘΗΚΗ is of, but our Editor ought then to have gone on, and after *Novum Testamentum* have added likewise in Latin, which is just as Critical and Elegant as the other. The very next Words seem to be little better than a Barbarism, *Novum Testamentum Versionis Vulgatæ*, if he had quite inverted the Order and Construction of them, all had been clear and intelligible, viz. *Versio Vulgata Novi Testamenti*; but the other is hardly justifiable by any Rules of Grammar. And tho' it may have been the Style of some other Editions, or might be allowed in a Commentator, yet is not such Latin as we expect from a Critick.

It is observed likewise, that he does not deal quite so honourably, as he should with his Partner Mr. John Walker; for tho' in the close of the Proposal he allows him *half the Profit*, and almost all the Trouble of this Work, yet he here reserves the whole Reputation of it to himself with an *Edidit Richardus Bentleius*.

Paragraph the First.

The Author of this Edition, observing that the Printed Copies of the New Testament, both of the Original Greek and Antient vulgar Latin, were taken from Manuscripts of no great Antiquity, such as the first Editors could then procure, and that now by God's Providence there are MSS. in Europe, (accessible, though with great Charge) above a Thousand Years old in both Languages; believes he may do good Service to common Christianity; if he publishes a New Edition of the Greek and Latin, not according to the recent and interpolated Copies, but as represented in the most ancient and venerable MSS. in Greek and Roman Capital Letters.

Our

REMARKS.

Our Author, we see with all his Zeal for *Common Christianity*, makes no Scruple to destroy here at once the Authority of all our *published Scriptures*, and by a kind of *Papal Edict* cries down all our *current Editions* as corrupt and adulterate, 'till coined and stamped anew by his Authority.

But the Injustice and Barbarity of this Censure on all former *Editors of the New Testament*, will easily appear by the short Account I shall give of two or three of the *principal Editions*; and 'tis such an *Insult* upon the Sense and Judgment of the Learned World, which has always set the highest Value upon many of them, that it cannot but raise an universal Resentment and Indignation.

The Editors of the *Celebrated Complutensian Edition*, printed 1515, were furnished by Pope Leo the Tenth with all the *Manuscripts of the Vatican*; besides many others of the *greatest Antiquity*, procured from distant parts of *Europe* by the Power and Interest of Cardinal Ximenes, the Patron and Promoter of the Work: Many of these we find described under the Characters of *Venerande vetustatis, Spectataeque fidei*, and some are said to be above *twelve hundred Years old*: The Cardinal, in his Prefatory Epistle to the Pope, says thus; *Et Castigatissima omni ex parte vetustissimaque Exemplaria pro Archetypis haberemus; quorum quidem tam Hebraeorum quam Graecorum & Latinorum multiplicem Copiam non sine summo labore conquisivimus.*

And the Editors in their Prologue say likewise; *Non quaevis Exemplaria Editioni huic Archetypa fuisse, sed Antiquissima Emendatissimaque & tanta praeterea vetustatis, ut fidem eis abrogare Ne-fas videatur.*

Gomesius, *De rebus gestis Ximenii*, lib. 2. tells us, what great Pains and Expence the Cardinal was at in procuring Manuscripts from Rome, and other foreign Parts, as well as all the Libraries of Spain; and says, that seven only of his Copies fetched from different Countries, cost him four thousand *Aurei*.

Dr. Mills says, that these Editors had collected *Lauram plane Codicum Manuscriptorum supellectilem*; and styles the Edition *Primam & Nobilissimam*, and, *Opus nunquam satis Celebrandum*. And our very Editor, if we may judge of his Opinion of this Edition by his Use of it, has fairly convicted himself; and may be brought as an Evidence for its Authority, having cited it near as often in his *Specimen* as any *Father or Manuscript* of them all.

Erasmus formed his Edition by Collating and Comparing a great many

many of the most correct and ancient Manuscripts, both Greek and Latin; his Words are, *Universum ad Græcæ Originis fidem recognovimus, idque non temere neque levi Opere, sed adhibitis in consilium compluribus utriusque Linguae codicibus, nec iis sanè quibuscumque sed Vetusissimis simul & Emendatissimis. Pref. ad Leon. X.* And in another Place, *Ad Græcæ Originis fidem examinatis codicibus Latinis neque tamen fidentes paucis aut quibuscumque.* Dr. Mills compares one of Erasmus's Greek Manuscripts to the Alexandrian itself, which is supposed to be above twelve hundred Years old.

Rob. Stephens collected the Text of his Edition from not fewer than Sixteen of the best and most ancient Manuscripts, some of which are described by him to be *Ipse vetustatis Specie pene adorandos*; and our Editor himself, in his Remarks upon the Free-thinkers, owns this Edition, generally speaking, to be an accurate one, which from him is a very extraordinary Character.

I need not mention the many other Editions we have of good Note; but shall leave it to the Reader to determine from these I have named, how just and modest our Author has been in this Paragraph; and whether Manuscripts of no great Antiquity, recent and interpolated, be the proper Translation of *Antiquissima Emendatissimaque Venerande Vetustatis Spectataeque fidei.*

But however barbarous this Treatment of our first Editors may seem, it is still much more unpardonable in respect to one of our last; I mean the Learned Dr. Mills, who with incredible Pains and Industry for thirty Years together, has drawn together in his elaborate Edition of the New Testament, not only whatever had been collected by all other Authors and Editors before him, but the Collations likewise of all the Manuscripts whatsoever which he had heard of or were at all famous in any part of Europe. There are many in his Collections above a thousand Years old, and in Capital Letters too; some of which our Author himself will allow to be the most ancient and valuable in the World; and it is from this Magazine that our Proposer (as ungrateful as unjust) has upon the Matter borrowed all his Materials; and as far as we may judge from these Proposals, seems rather to copy and transcribe only this Edition, than to design a new one.

I may justly therefore turn upon him his own Words, which were applied by himself in Defence of Dr. Mills against the Cavils of the Free-thinkers. Our learned Countryman Dr. Mills, whose Friendship and Memory will ever be dear to me, meets with a sorry Recompense for his long Labour of thirty Years.

But he tells us, that now, by God's Providence, there are Manuscripts in Europe accessible, &c. as if they had never been in Eu-

rope till now; but were just now dug out of the Ground like Medals, or imported lately from East or West Indies for the Service of his Edition: But if they are so accessible as he says, it is very certain that *Library-keepers* abroad have more *Humanity*, and less *Envy*, than some I could name at home.

Paragraph the Second.

The Author, revolving in his Mind some Passages of *St. Hierom*; where he declares, that (without making a New Version) he adjusted and reformed the whole *Latin Vulgate* to the best *Greek Exemplars*, that is, to those of the famous *Origen*; and another Passage, where he says, that a *Verbal* or *Literal Interpretation* out of *Greek* into *Latin* is not necessary, Except in the Holy Scriptures, *Ubi ipse verborum ordo mysterium est*, Where the very Order of the Words is a Mystery; took thence the Hint, that if the *Oldest Copies* of the *Original Greek* and *Hierom's Latin* were examined and compared together, perhaps they would be still found to agree both in Words and Order of Words. And upon making the Essay, he has succeeded in his Conjecture, beyond his Expectation or even his Hopes.

REMARKS.

Here we are entertained with a short History of our Editor's great Design, and what an odd Accident, what a fortuitous Concurrence of Atoms gave Birth to this mighty Work; thinking, it seems, upon some Passages of *St. Hierom*, he first took a Hint, which being improved presently into a Conjecture, turned it self soon afterwards into a Clue, which extricated him out of the Labyrinth, and so the Business was done: This being therefore the applauded momentous Paragraph, on which the Reason and Necessity of this new Edition, and the whole Merit of these Proposals are entirely built, it will deserve a very particular Examination.

As for the first of these Passages referred to here by our Author, I much question whether it is to be found in direct and express Terms in any part of *St. Hierom's Works*: It is however pretty certain that *St. Hierom* did at first design to new model and reform the *Latin Vulgate* of the *New Testament*, according to the best *Greek Copies* of his time; but finding what an Offence he was like to give by so great an Alteration of a Version which the People were fond of, and had so long been used to, he changed his Mind, and was content only to touch over and correct such Passages where the Sense seemed to have been mistaken, leaving the rest as he found it. This is the Account he himself gives us in

his

his *Prefatory Epistle to Pope Damasus* prefixed to the Gospels: *Quæ ne multum à Læctionis Latine consuetudine discreperent, ita Calamo temperavimus ut his tantum, quæ sensum videbantur mutare, correctis, reliqua manere pateremur ut fuerant.* Dr. Mills speaking of St. Jerom, in relation to this very Subject, says, *Gaudemus quod in hac re parum sibi permiserit ac pauca duntaxat immutarit. Vid. Prolegom.* In so small an Alteration therefore as St. Jerom made, it is probable, that the Order of Words stood much the same both before and after his Reformation; and so leaving our Author to make what Use he can of this part of his Discovery, and to revolve it in his Mind as long as he pleases, I shall proceed to consider.

The second Passage above cited, which is taken from the *Epistle to Pammachius, De optimo genere Interpretandi*; where St. Hierom's Words are, *Sed liberâ voce profiteor, me in interpretatione Græcorum, absque Scripturis sanctis, ubi & Verborum Ordo & Mysterium est, non verbum ex verbo, sed sensum exprimere de sensu.* Here we see that *Ordo Verborum* and *Mysterium* are plainly disjoined and distinguished from each other, and that our Editor has thought it convenient to throw out the *Disjunctives*, and clap in an *Ipse* to make the Words express more roundly the Sense he would put upon them.

I will not dispute with him about the different Significations, which this Passage and his Citation of it might bear, but will allow him for once that both express the same thing; yet it is very easie to shew, that he has widely mistaken the true Sense and Meaning of them.

The whole Subject of this *Epistle to Pammachius* is the Defence of a Translation he had made, (not verbally, but according to the Sense) of a Greek Letter sent from one Bishop to another; where, besides alledging the Practice of profane Authors, he shews that the best Interpreters even of Scripture had no regard in their Translations to the Words or Order of Words, but to the Sense only; which he proves by several Instances from the *Septuagint*, the *Evangelist*, the *Apostles*, the *Vulgate Edition* it self, and the *Fathers*; and concludes, *Ut Reprehensores meos arguam imperitiæ, & impetrem ab eis veniam, ut concedant mihi in simplicibus Epistolâ quod in Scripturis sanctis, velint nolint, Apostolis concessuri sunt;* and again, *Ex quibus universis perspicuum est, Apostolos & Evangelistas in Interpretatione veterum Scripturarum sensum quassisse, non verba; nec magnopere de ordine sermonibusque curasse dum intellectui res pateret.* It is certain therefore, that this famous Passage can only be rendred thus, viz. That St. Hierom in translating Greek, did not endeavour to render Word by Word, but to express the Sense only,

only, except in such particular Places of the holy Scriptures, where *Ubi* ordo & *Mysterium* est for the Word *Ubi* must either have this restrained and particular Sense, or this Passage stands a direct Contradiction to the whole Reasoning and Tenor of the Epistle.

And such particular Places of Scripture as are here meant, must certainly be looked for only in the Old Testament, which St. Hierom likewise translated into Latin from the Greek of the Septuagint, and where the Jewish Doctors and Rabbins, and all the Writers infected with their Notions, are full of superstitious Whims about Mysteries in the Order and Disposition not only of Words, but of Syllables and Letters. And St. Hierom himself, after he began to grow fond of Hebrew, might probably be a little touched with these kind of Fancies: but no one Writer that I have yet heard of has ever affirmed, that the Order of Words in the New Testament is mysterious.

I could shew from twenty Places of St. Hierom, that he never in the least dreamt of confining himself to the Order of Words in any of his Versions.

In a Letter to St. Austin, speaking of his Translations of the Old Testament, he says, *Ei ibi Græca transfulimus; hic de ipso Hebraico, quod intelligebamus, expressimus, sensum potius veritatem, quam verborum ordinem interdum conservantes.* And again, *Quod autem genus interpretationis in Scripturis sanctis sequendum sit, liber quem scripsi de optimo genere interpretandi, & annos præfationum atque voluminum, quas Editioni nostræ præposuimus, explicant.* And these Places he here refers us to, are full of nothing but Rules, and Reasons, and Instances of interpreting Scripture, not according to the Words but the Sense only.

But I need not trouble my self any farther in a Case so clear and undeniable; the Notion advanced here by our Editor, is in it self absurd and impossible; Erasmus speaking on this Subject says, *Si minus verbum verbo respondeat, id quod ut maxime coneris, ne fieri quidem potest. Apolog.* which we find confirmed by Fact and Experiment; for he says again in relation to this very Version, *Si nefas esse ducunt usquam a literis ac syllabis discedere, cur hic Interpretassim id ausus est, aliquoties nulla adactus necessitate? &c.* And Arias Mont. in his Preface says, *Ita ut sæpius ejus interpretatio non ad verbum, sed ad sententiam accipienda sit.* And Beza likewise, *Hoc quidem constat sæpe illam a Græcis discedere.* But we need go no farther for Proofs of all this than our Author's own Specimen, where in the Latin Text, as it stands dress'd up by himself, we see many considerable Variations in the Order of Words from the Greek, viz. v. 2, 5, 8, 9, 12, 14, &c.

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Allowing

Allowing then that St. Hierom did believe the Order of Words to be mysterious, in a few particular places of holy Scripture, which neither our Editor nor any Man else knows where to find: What can all this signify towards proving the Necessity of a new Edition, or of what great Use and Service can it possibly be to any Editor in such a Design? Yet this is the sole Foundation upon which every thing that is new or can be useful in our Author's Performance is entirely built, for excepting this silly Fancy about the Order of Words, he cannot do any thing more with his old Version and old Latin Manuscripts, than what has been fully and effectually done before him by many other Editors.

Erasmus speaking of his own Edition says, *Testamentum Novum omni quæ licuit diligentia quæque decuit fide recognovimus, idque primum ad Græcam veritatem, deinde ad fidem vetustissimorum Latine Linguae Codicum. Præfat. annotat. N. T.* And Dr. Mills says, *Erasmus instituta semel atque iterum Exemplarium Græcorum inter se & cum Manuscriptis Codicibus Versiois Vulgate Collatione, ad Editionem novi Fœderis se accinxit. Vid. Prolegom.*

Rob. Stephens, in the Preface of his Edition, Anno 1551, says, *Porro Veterem Versionem negligendam non existimavi idque tribus potissimum de Causis, primum, quia eam multis in locis Vetustissimi Exemplaris Græci loco esse videbam.*

Mr. Toinard has also in a manner executed our Editor's very Scheme in his *Harmony of the Gospel*, printed at Paris 1709. and owns that he borrowed the Hint from the Passage just cited of Robert Stephens, his Words are, *Ex quâ Roberti Stephani de Veteri Interprete sententiâ Vulgatum Textum Græcum castigandum putavi ex Vaticanarum illarum Lectionum & Veteris Versiois mutuo Consensu.*

Dr. Mills, in his Prolegomena, says, *Veterem Novi Testamenti Italicam, seu ad Exemplaria primæva compositam Summâ veneratione prosequimur*, and there is not one Citation of it in any of the Latin Fathers, nor any Emendation that St. Hierom afterwards made in it, which the Doctor has not actually exhibited and applied with great Judgment to the clearing up the genuine Greek Text; and from these Citations, with the help of old Manuscripts, &c. he believes that he has retrieved, in most parts of the New Testament, the true Readings of the old Vulgate, with the very Greek from whence they were taken, which was probably that of the Age next to the Apostles.

All therefore that we can expect new from our Editor is, that having formed his Design upon a Notion which is not true, like all other Authors of Systems, he will be apt to wrest and force both

both the Greek and Latin Texts, to make them answer, as well as he can, to his Hypothesis.

In his Sermon upon Popery, preached at Cambridge, and since printed, he speaks with some Contempt of the *Vulgar Latin*, as a Translation made by a private and unknown Person, which must have several Defects and Ambiguities from the Nature of Language, tho' the Author of it were Inspired; that there are fewer ancient Manuscripts preserved of it, than of the Greek, and that it has been more injured under the Hands of Transcribers, and exposes the Church of Rome for enhancing (as he says) the Authority of it above that of the Inspired Greek; where, by the by, he seems to know but little of the true State of the Question, but with the common Herd of Writers, charges upon the Papists a good deal more than is true of them in this Case: The Canon of the Council of Trent, in relation to this Version, runs thus: *Statuit & declarat in hac vetus & vulgata Editio, quæ longo tot sæculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, & expositionibus pro Authentica habetur*: Here we see no mention at all of the Inspired Greek, no comparing or enhancing the Translation above the Original, the Stream above the Fountain. Vid. Bent. Sermon on Popery. Bellarmine's account of this Matter is; *Nec enim Patres Fœderum ullam mentionem fecerunt, sed solum ex tot Latinis Personibus, quæ nunc circumferuntur, unam delegerunt quam cæteris anteponebant*, lib. 2. c. 10. De Verbo Dei. Cæteris, quæ hodierno, die extant, omnibus anteponendam duximus. Arias Mont.

The Popish Writers indeed say in Defence of this Version, that being made in the earliest Ages of Christianity, from the pure Exemplars of those Times, and having continued ever since in the constant Use and Service of the Latin Church, it must needs be of equal Authority to any Greek Copies now extant: And is not our Author here saying and doing much the same thing which we justly condemn in the Church of Rome; undervaluing the Credit of all the Greek Copies, advancing and authorizing the *Vulgar Latin*, and proving it to be the best means we can use of finding out the true Exemplars of the Ancients?

Paragraph the Third.

The Author believes, that he has retriev'd (except in very few Places) the true Exemplar of Origen, which was the Standard to the most Learned of the Fathers, at the time of the Council of Nice and two Centuries after. And he is sure, That the Greek and Latin MSS, by their mutual Assistance, do so settle the Original Text to

the smallest Nicety, as cannot be perform'd now in any Classic Author whatever: and that out of a Labyrinth of Thirty Thousand Various Readings, that crowd the Pages of our present best Editions, all put upon equal Credit to the offence of many good Persons; this Clue so leads and extricates us, that there will scarce be two Hundred out of so many Thousands that can deserve the least Consideration.

REMARKS.

I have not been able to find, in any Author I have yet consulted on this Occasion, that Origen's Exemplars of the New Testament were so very famous for their particular Accuracy, as to be a Standard to the most Learned of the Fathers, or indeed to any Body besides himself: Most Churches in that early Age were probably furnished with Copies as correct as his: He was accused of many Errors, excommunicated for them by the Churches of Alexandria and Rome; was suspected of doing Injury to some Texts, doubted of the Canonicalness of some Books of the New Testament; Received and made use of others which were Apocryphal. And tho' St. Hierom in his Youth was a great Admirer of him, and owns that he copied after him in his Commentaries, yet he had afterwards no great Opinion of his Fidelity or Exactness in handling the Scriptures, but says in a Letter to St. Austin, that the Text was rather Corrupted than Mended by him.

Huetius speaking of Origen's interpreting the Scriptures, says, *Non eadem Editione in iii. interpretandis usus est, in Homilistis Editionem sequebatur Communem, in Tomis alias Editiones consulebat,* and he accounts for the great Difference there is between Origen's Readings of the Text, and those of the common Editions, by the great Use he made of the Apocryphal Gospel to the Hebrews: *Utebatur sepe numero Adamantius Evangelio secundum Hebræos, (ut tradit Hieronymus, lib. de Script. Eccles. c. 4.) atque inde discrepantiam illam extitisse conjicio.* Huetii Origeniana, lib. 2. c. 11.

Dr. Mills says in his Prolegom. That Origen, in Reading and Citing the New Testament did not stick to any certain Copy, but made use of several different ones, and all of them in some places Corrupt.

Indeed, Origen's celebrated Work, called Hexapla, and afterwards Octapla, (which was an Edition of the Hebrew Text of the Old Testament, with the several Greek Versions of it in different Columns) was a Standard to the Fathers for the Text of the Old Scriptures, who (excepting one or two of them) understood very little of Hebrew; but that his Authority was not near so great in the New, as in the Old Testament, we learn from Ambrose. lib. 5. Epist. 43. *Est sciam quod nihil difficilius sit, quam de Apostoli*

Apostolicaelectione differere, cum ipse Origines longe minori sit in Novo quam in Veteri Testamento. That his Exemplar therefore was received as a Standard of the Genuine Text of the New Testament, seems to be a groundless Fancy or Mistake of our Editor.

But let this be as it will, he believes, it seems, that he has retrieved the true Exemplar of Origen; and we are consequently to imagine, that in the Chapter of his Specimen, the Text stands exactly the same, as it was read by that great Man. Yet upon examining his Notes, I find, that in the whole he gives us but three various Readings from Origen, and instead of retrieving, rejects them all as false, &c. &c. &c.

But one main Design of this Edition, is, we see, to reduce the exorbitant Number of various Readings, which crowd the Pages of our best Editions, to the Offence of many good Persons; which is such a piece of Grimace, as will hardly pass upon the World; by over-acting his part he betrays his Insincerity and Design of imposing upon the Senses of Mankind.

In his Remarks on Free-thinkers, for many Pages together, he rallies and exposes, as weak and ridiculous, the Offence which Dr. Whitby, and others, had taken at the great Number of various Readings, which crowd the Pages of Dr. Mill's Greek Testament; he wishes that their Number were still greater, and proves, that the more they are, the better they clear and ascertain the genuine Text. If I may advise you, says he, when you hear more of this Scarecrow of Thirty Thousand, be neither astonished at the Sum, nor in any pain for the Text. Pag. 68.

But now to serve his present Turn, in contradiction to himself, and to common Sense, they must once more be made an Objection to poor Dr. Mills; and all of them, except a few favourite ones, are now to be discarded, as serving only to offend and perplex the pious Reader.

But he will say, perhaps, that it is not this Number which gives so much Offence; but that they are all put, as he tells us, upon equal Credit by our Editors, the contrary of which is so directly and evidently true, that one would wonder what he could mean by such an Assertion. For do not our Editors, especially Dr. Mills, give a particular and distinct Account of the different Antiquity, Authority, and Correctness of the several Manuscripts they make use of? And do not they cite each Manuscript by its distinct and proper Title? How then can the various Readings be all put upon the same Degree of Credit, whilst the Copies from whence they are taken, are all put upon so different ones?

Indeed,

Indeed, if other Authors had contented themselves with the slovenly and suspicious Way of quoting Manuscripts, which we find in this Specimen, viz. *Codd. plerique omnes Gallici quatuor, Anglici tres, Germ. unus, &c.* there might have been a good deal of Reason for a Charge of this Nature, which, by what is already hinted, appears in the present Case to be entirely groundless.

But after all, we find the *Various Readings* of the Greek only near as numerous and bulky in this Specimen of his own, as in any of the former Editions he complains of; and if we may argue from the Proportion of them in this Chapter to the rest of his Work, his own Pages are still like to be crowded with the old round Number of Thirty Thousand.

Paragraph the Fourth.

To confirm the Editions which the Author places in the Text, he makes use of the old Versions, Syriac, Coptic, Gothic and Ethiopic, and of all the Fathers, Greeks and Latins, within the first Five Centuries; and he gives in his Notes all the Various Readings (now known) within the said Five Centuries. So that the Reader has under one View what the first Ages of the Church knew of the Text; and what has crept into any Copies since, is of no Value or Authority.

REMARKS.

In this Paragraph, however *Pompous* and *Learned* it seems, our Author will be found even by his own Confession, to fall very short of what has actually been executed by other Editors before him, for Proof of which, I need only produce his own Words from his *Remarks upon the Free-thinkers, Part I. p. 64.* where speaking of what had been done in former Editions, long before he dreamt of publishing one of his own, he says, *Nor has the Texts only been ransacked, but all the ancient Versions, the Latin Vulgate, Italic, Syriac, Ethiopic, Arabic, Coptic, Armenian, Gothic, and Saxon, nor these only, but all the dispersed Citations of the Greek and Latin Fathers, in a Course of five hundred Years: All which is even less than what we find performed in the single Edition of Dr. Mills, which is particularly referred to in this Passage: For besides an Account and Examination of every one of those Versions, we have in the Doctor's Prolegomena, not only the dispersed Citations of the Fathers of the five first Centuries, but of all other Ecclesiastical Writers of any Note, and what Age soever: However, I cannot help agreeing with our Editor, that as it is certain*
he

he does not understand a tittle of any one of the Versions here mentioned, he may do his business full as well with any four, as with them all.

How well he has kept up to this Proposal of giving us all the Readings now known within the five first Centuries, and fighting all the the rest, may be seen in his Specimen, where he has omitted some Authorities that Dr. Mills had given, which come within his Period, §. 2, 5, 7. and has made more use of others which fall below it, than almost all his Fathers put together; and condescends even to take notice of printed Editions.

Paragraph the Fifth.

The Author is very sensible, that in the Sacred Writings there's no place for Conjectures or Emendations. Diligence and Fidelity, with some Judgment and Experience, are the Characters here requisite. He declares therefore, that he does not alter one Letter in the Text without the Authorities subjoin'd in the Notes. And to leave the free Choice to every Reader, he places under each Column the smallest Variations of this Edition, either in Words or Order, from the receiv'd Greek of Stephanus, and the Latin of the two Popes Sixtus V. and Clemens VIII. So that this Edition exhibits both it Self, and the Common ones.

REMARKS.

The Reader by this time will be pretty well able to judge how far the Character here given of a Scripture-Editor may be allowed to our Proposer; for his Citations from St. Hierom may serve as an Instance of his Fidelity; and the Conduct and Matter of these Proposals be a Proof of his Judgment; and his great Experience in Theological Studies, may easily be computed from his whole Life spent in critical Niceties, and Observations on Classical Authors.

But he is very sensible, we see, what a Notion the World has entertained of his critical Faculty, and to quiet the Apprehensions People are under, lest he should treat the Sacred Writers with as little Ceremony as he has done the Profane, mangle and alter them at pleasure, agreeably to his own Taste and Judgment, without regard to the Authority of Manuscripts: He here declares, that he will not alter one Letter in the Greek of Stephanus, and Latin of the two Popes, without Authorities subjoined.

But

But the Dutch Orator and old Friend of his Peter Burman, whom I have quoted in the Title Page, has told us already, what we are to expect; and it happens very unluckily for him, that he has not the Command of himself to keep his Resolution through one single Chapter, for besides some literal Alterations in the Greek, without any Authority subjoined, he has made an Emendation in the third Verse of the Latin, which he owns to be contrary to all the Manuscripts he ever saw.

Paragraph the Sixth

If the Author has any thing to suggest towards a Change of the Text, not supported by any Copies now extant; he will offer it separate in his Prolegomena, in which will be a large Account of the several MSS here used, and of the other Matters which contribute to make this Edition useful. In this Work he is of no Sect or Party, his Design is to serve the whole Christian Name. He draws no Consequences in his Notes; makes no oblique Glances upon any disputed Points, old or new. He consecrates this Work, as *ἀρχαῖον, ἀρχαῖον*, a Charter, a Magna Charta, to the whole Christian Church, so last when all the Antient MSS here quoted may be lost and extinguish'd.

REMARKS.

Our Author in this Paragraph, ravished with the great Success of his Labours, and the Prospect of his immortal Fame, cannot forbear antedating his future Glory, and signing his *Ægei monumentum* at the wrong end of his Work; but his Vanity seems full as ill natur'd as extravagant: for a simple Immortality will not, we see, content him; he must have no Rival. It is not enough that his Works live for ever; unless all others die, and his Edition must needs last, when all the antient Manuscripts are not only lost, but (in a Phrase as barbarous as the thought) *extinguish'd* too.

He has been ransacking; we find, all the Languages he is Master of, for proper *Encomiums* to bestow upon this Work of his; and one would think, that in torturing the Scriptures, he thought it necessary like Pilate, to set up an Inscription in three different Tongues. *Κεῖμηδιον*, Charter, Magna Charta.

Κεῖμηδιον signifies some Rarity or choice piece of Furniture, not used, but always laid up and kept close with great care by the Owner. Virgil expresses the force of it by *condita seruo*, and Dr. Mills very properly calls the Alexandrian Manuscript a *Κεῖμηδιον*; but to apply it

to any printed Edition design'd for common use, and to be in every Body's Hands, is a manifest Impropriety and Contradiction in Terms; but since the *Alexandrian Manuscript* is, we find, to be extinguish'd, and this Edition to take its place, it may very well by a *Prolepsis* take its Title too, and so the Objection is solved.

But he will find it more difficult, I doubt, to account for the Authority he here assumes, of granting *Charters and Magna Charta's* to the *Christian Church*: The Scriptures, I know, have sometimes been called the *Church's Charter*, and Dr. Trot in the Preface to his *Clavis Linguae sanctae*, calls them *magnam Chartam non Regis terrestribus sed caelestis subditis suis concessam*; which is at best but a coarse kind of Metaphor, and a Diminution to the sacred Writings: But to fasten this and the other Titles here given upon any particular unauthorized Edition, is an Insolence more than *Popish*, and altogether new and unheard of among *Protestants*, and is so far from becoming any private Regulator of the Text, that it is more than any *National Church* could justify to its Members: But after all his meaning may perhaps be very harmless, and his *Charter and Magna Charta* may signify nothing more than his small and his great Paper described in the next Paragraph.

Paragraphs the Seventh and Eighth.

To publish this Work, according to its Use and Importance, a great Expence is requisite: Its design'd to be Printed, not on the Paper or with the Letter of this Specimen, but with the best Letter, Paper, and Ink that Europe affords. It must therefore be done by Subscription or Contribution. As it will make Two Tomes in Folio, the Lowest Subscription for Smaller Paper must be Three Guinees, one advanc'd in present; and for the Great Paper Five Guinees, two advanc'd.

The Work will be put to the Press, as soon as Money is contributed to support the Charge of the Impression; and no more Copies will be Printed than are subscribed for. The Overseer and Corrector of the Press will be the Learned Mr. JOHN WALKER of Trinity-College in Cambridge; who with great Accurateness has collated many MSS at Paris for the present Edition. And the Issue of it, whether Gain or Loss, is equally to fall on Him and the Author.

REMARKS.

In a Design like this, pretended to be undertaken for the Service of the *Christian World*, any other Man would have contrived,

as well as he could to have kept out of sight all *selfish Views and Motives*, all *Regards to Gain and filthy Lucre*: But we find in these two Paragraphs such *sordid Insinuations*, such low and poultry biggling to *squeeze our Money* from us, viz. *great Expense requisite*; shall be put to the Press as soon as Money is contributed; no more printed than subscribed for; the best *Letter, Paper and Ink* in Europe; the lowest Price must be, &c. that it puts me in mind of those *Mendicants* in the Streets, who beg our Charity with an *half Sheet of Proposals* pinned upon their Breasts: To what purpose is it to tell us that Mr. *John Walker* is to go halves with him in the *Gain or Loss* of this Work, except to move the *Compassion* of good *Christian People*, and to beg of us, however unkind we may be to himself, yet not to see a *poor young Critick* undone for want of charitable Contributions?

But indeed most People are agreed in Opinion, that he has borrowed his Scheme from *Change-Alley*, and in this Age of *Bubbles* took the hint to set up *one of his own*: For having invented a *rare Secret* to make *Paper* more durable than *Parchment*, and a *printed Book*, however used and tumbled about, to *out-last any Manuscript* preserved with the utmost Care, he presently takes in a *Partner*, opens *Books for Subscriptions*, and does not in the least question but that *Bentley's Bubble* will be as famous and profitable as the best of them; and so leaving him to carry on *his Trade*, I shall pass on to an *Observation* or two upon his Specimen.

THE SPECIMEN.

ΑΠΟΚΑΛΥΨΕΩΣ ΚΕΦ. κβ'.

APOCALYPSEOS CAP. XXII.

Ι ΚΑΙ ἰδὼν μαι ποταμὸν
ὕδατος ζωῆς, λαμπρὸν
ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
τῆς θρόνου τοῦ Θεοῦ καὶ τῆς ἀριστερῆς.

Ι ET ostendit mihi fluvium
aquae vitae, splendidum
tamquam Crystallum, proceden-
tem de sede Dei & agni.

2 Ἐμίσθω τὴν πλατείαν αὐτῆς,
καὶ τὸ ποταμὸν ἐντιῦδεν καὶ ἐκείδεν,
ἐὺλον ζωῆς ποιεῖν καρπὸν δώδεκα,
καὶ μῆνα ἓνα ἑκάστον ὁποῖοθεν τὴν
καρπὸν αὐτῆς, καὶ τὰ φύλλα τοῦ
ξύλου εἰς θεραπείαν τοῦ Ἰσθμοῦ.

2 In medio plateae ejus, & ex
utroque parte fluminis, lignum
vitae adferens fructus duodecim,
per menses singulos reddens fruc-
tum suum, & folia ligni ad sani-
tatem gentium.

Ι μαι καὶ ποταμὸν ποταμὸν, 2 ἐντιῦδεν καὶ
ἐκείδεν.

I. Καὶ ποταμὸν ποταμὸν] Deest καὶ ποταμὸν Alex. Codd. Anglici duo, Gallici tres; Vers. Copt. Syr. Aeth. Hilarius; Codd. Latini omnes, sed Andreas & Arethas ποταμὸν κα-
ταμὸν. Gall. unus, ποταμὸν ὕδατος ζωῆς καὶ ποταμὸν. II. Καὶ ἐντιῦδεν] Alex. Codd. Angl.
duo, Gall. quatuor, Germ. unus, Arethas, καὶ ἐκείδεν.

3 Καὶ πᾶν κατάδικμα ἐν ἱερῇ
ἐκείνῃ, καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τὰ ἀνέστη
ἐν αὐτῇ ἱερῇ, καὶ οἱ ἄγγελοι αὐτοῦ λα-
τρεύουσιν αὐτῇ.

4 Καὶ ὄψονται τὸ πρόσωπον
αὐτῆς, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ ῥυ-
μῶν αὐτῶν.

5 Καὶ νύξ ἐν ἱερῇ ἐκείνῃ, καὶ ἔχ-
ουσιν χάριν φωτός, καὶ φω-
τὸς ἡλίου, ὅτι καὶ ὁ Θεὸς φωτίζει
ἐν αὐτῇ, καὶ βασιλεύουσιν αὐτῇ
αἰῶνας ἡ αἰῶνας.

6 Καὶ ἀπὸ μοι, οὗτοι οἱ λόγοι
πιστοὶ καὶ ἀληθεῖς, καὶ ὁ κύριος ὁ
Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀ-
πέδειλεν τὸ ἀγγέλιόν αὐτῆς, ὁ ἑξου-
σίαν ἔχων αὐτῇ ἀγγέλλειν ἐν
ταύτῃ.

7 Καὶ ἰδοὺ ἔρχομαι ταχύ. μα-
κάριος ὁ τηρῶν τὰς λόγους τῆς προ-
φητείας τοῦ βιβλίου ταύτης.

8 Καὶ ἰωάννης ὁ ἀκούων καὶ βλέ-
πων ταῦτα. Καὶ ὅτι ἤκουσα καὶ ἑ-
ώρακα, ἔπεσα προσκυνοῦντα πρὸς
ποδῶν τοῦ ἀγγέλου τοῦ ἀγγαλιῶντος
μοι ταῦτα.

3 πᾶν κατάδικμα. 5 ἐν ἱερῇ ἐκείνῃ. καὶ
χάριν ἐκείνῃ, καὶ φῶς ἡλίου. 6 ὁ
Θεὸς φωτίζει ἐν αὐτῇ. 7 ἰδοὺ, δεξιὰ. 8 Καὶ
ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. 9
ἐπεκύρωσεν τὸν λόγον.

III. Κατάδικμα] Alex. Arethas, Andreas, Codd. plerique omnes, Editio Complut.
κατάδικμα. Sed sedes dei] Codd. Lat. plerique omnes Et sedes, ut Graeci omnes et
Erit] Ita Codd. quos adhuc vidi; Legendum Erit; nam Graeci universi: ἔσται. V. Νύξ
ἐν ἱερῇ ἐκείνῃ] Alex. καὶ ἐν. Syr. Latini omnes. In Graecis plerique deest καὶ. Χάριν ἔχουσιν
λόγους] Alex. καὶ χάριν φωτός, καὶ φῶς ἡλίου. & sic Gregorius Palamas, & Codd. Latini omnes,
Syr. Copt. Aethiop. φῶς ἡλίου] Alex. φῶς ἡλίου. φῶς ἡλίου. Latini plerique illuminat.
Sed Alex. Greg. Palamas, φωτίζει ἐν αὐτῇ. VI. Καὶ ἰωάννης] Alex. καὶ ἰωάννης. ὁ Θεὸς τῶν
ἀγγέλων προφητῶν] Sic edidit Erasmus. Sed Complut. Alex. Arethas, Graeci Codd. fere
omnes, Latini omnes, Syr. Copt. Aethiop. τῶν πνευμάτων τῶν προφ. Fidelissima sunt
& vera] Codd. veteres, fid. & vera sunt. VII. ἰδοὺ] Καὶ ἰδοὺ Alex. Andreas, Arethas,
Syrus, Codd. Graeci plerique omnes, Latini ad unum omnes, VIII. Καὶ ἰωάννης
ὁ ἀκούων καὶ βλέπων ταῦτα] Alex. Andreas, Complut. Syrus, Latinus, Codd. Graeci plures,
καὶ ἰωάννης. ὁ ἀκούων καὶ βλέπων ταῦτα. Dionysius Alexandrinus bis, καὶ ἰωάννης ὁ
ἀκούων ταῦτα. Εμπρόσθεν τῶν ποδῶν] Alex. πρὸ ποδῶν.

3 Et omne maledictum non
erit amplius; & sedes Dei & agni
in illa erit; & servi ejus servient
illi.

4 Et videbunt faciem ejus; &
nomen ejus in frontibus eorum.

5 Et nox ultra non erit; &
non egebunt lumine lucernae
neque lumine solis, quoniam do-
minus Deus illuminabit illos, &
regnabunt in saecula saeculorum.

6 Et dixit mihi, Haec verba
fidelissima & vera sunt & domi-
nus Deus spirituum prophetarum
misit angelum suum, ostendere
servis suis quas oportet fieri cito.

7 Et ecce venio velociter.
beatus qui custodit verba prophe-
tiae libri hujus.

8 Ego Johannes, qui audiivi
& vidi haec. Et postquam au-
dissem & vidissem, cecidi ut ado-
rarem ante pedes angeli qui mihi
haec ostendebat.

3 sed sedes dei. in illa erit. 6 fide-
lissima sunt & vera.

9 Καὶ λέγει μοι, Ὁρα μή· σὺ δούλος σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τὰς λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκυνήσον.

10 Καὶ λέγει μοι, Μὴ σφραγίσῃς τὰς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἤδη ἐγγύς ἐστιν.

11 Ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

12 Ἰδοὺ ἔρχομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἵνα ἕκαστος ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

13 Εγὼ τὸ Ἀλφα καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ὁ ἀρχὴ καὶ τὸ τέλος.

9 Et dicit mihi, Vide ne feceris: conservus tuus sum, & fratrum tuorum prophetarum, & eorum qui servant verba libri huius: Deum adora.

10 Et dicit mihi, Ne signaveris verba prophetiae libri huius: tempus enim prope est.

11 Qui nocet noceat adhuc, & qui in sordibus est sordescat adhuc, & justus justitiam faciat adhuc, & sanctus sanctificetur adhuc.

12 Ecce venio cito: & merces mea mecum est, reddere unicuique secundum opera sua.

13 Ego A & Ω, primus & novissimus, principium & finis.

9 σὺ γὰρ εἶμι. 10 τότε· ὅτι ὁ καιρὸς ἐγγύς ἐστιν. 11 Καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι. 12 Ἰδοὺ ἔρχομαι ταχύ. 13 Εγὼ εἰμι τὸ Ἀ καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

9 Et dixit mihi. Conservus tuus sum, & fratrum tuorum prophetarum. 11 Et qui justus est justificetur adhuc. 13 Ego sum A & Ω.

[IX. Et dixit mihi] Codd. veteres constanter, *Dicit*; ut Gr. λέγει. Συμβάλλει οὖν γὰρ ἡμεῖς. & Vulg. [Conservus tuus sum] Atqui Alex. Arethas, Andreas, Athanasius, Copt: Syr: Graeci Codd. omnes tollunt γὰρ; & Latini itidem omnes & Cyprianus tollunt enim. Verba prophetiae libri] Latini veteres omnes tollunt prophetias. X. [Ὅτι ὁ καιρὸς ἐγγύς ἐστιν.] Sic Andreas, & Cyprianus bis. Quia jam tempus in proximo est. Sed Alex. Codices Gr. plures, Syr: Copt: Latini omnes, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. Graeci ceteri ὁ καιρὸς ἐγγύς ἐστιν. desunt ὅτι & γὰρ. XI. Καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι. Deest hoc Comma in Alex. & duobus Gallicis errore Librariorum ob repetitionem τῷ ἔτι. At ceteri fere omnes, Andreas, Arethas, Complut. ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι. Origenes ad Johannem bis. ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι. Idem ibid. aliud membrum addit, ὅτι ὁ ἰσχυρὸς φωνῇ, καὶ ὁ καθεύδων καθευδθήτω ἔτι (MS. Oxon. καθευδθήτω) καὶ ὁ ἀγ. ἁγιασθήτω. Καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω. Alex. & Codd. ceteri omnes, Andreas, Arethas, Complut. Latin: Syr: Copt. δικαιοσύνην ποιησάτω. Cyprianus bis; Justus justiora faciat adhuc. Et qui justus est justificetur adhuc] veteres Codd. fere omnes. Et justus justitiam faciat adhuc. XII. Καὶ ἔτι] Delectat & Alex. Codd. plerique omnes Arethas Complut. Syr: Copt. Latini Codd. omnes: Cyprianus bis. [Εγὼ αὐτὸς εἰμι] Alex. Gallicus unus, Syr: ἔτι αὐτὸς. XIII. Εγὼ εἰμι] Deest εἰμι Alex. Athanasius, Codd. fere omnes, Andreas, Arethas. Sed Origenes habet εἰμι bis. Ego sum] Deest sum. Codex Sancti Germani, veterissimus. [Ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.] Sic Andreas, Arethas, & Codd. quidam. Sed Alex. Athanasius, Codd. Anglici tres, Gall. duo, Syr. Latini omnes, Cyprianus, alio ordine, πρῶτος καὶ ἔσχατος καὶ ἀρχὴ καὶ τέλος. Origenes bis habet ὁ πρῶτος καὶ ὁ τέλος; sed ordine, ut Andreas.

14. Beati

14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

15 Ἐξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς φιλὼν καὶ ποιοῦν ψεῦδος.

16 Εγὼ Ἰησοῦς ἐπέμψα τὸ ἄγγελόν μου, μαρτυρῆσαι ὑμῖν ταῦτα ἐν ταῖς ἐκκλησίαις. Εγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὁ πρωΐνός.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου καὶ ὁ ἀκούων εἰπάτω, Ἔρχου καὶ ὁ διψῶν ἐρχέσθω. ὁ θέλων λαβεῖτω ὕδωρ ζωῆς δωρεάν.

14 Beati qui lavant stolas suas, ut sit potestas eorum in ligno vitae, & portis intrent in civitatem.

15 Foris canes & venefici & impudici & homicidae & idolis fervientes, & omnis qui amat & facit mendacium.

16 Ego Jesus misi angelum meum, testificari vobis haec in Ecclesiis. ego sum radix & genus David, stella splendida & matutina.

17 Et spiritus & sponsa dicunt, Veni: & qui audit dicat, Veni: & qui sitit veniat: qui vult accipiat aquam vitae gratis.

14 Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα. 15 Ἐξω οἱ κύνες, πᾶς ὁ φιλὼν. 16 ταῦτα ἐπὶ ταῖς ἐκκλησίαις. γένος τῷ Δαυίδ. λαμπρὸς καὶ ὁ πρωΐνός. 17 λέγουσιν, ἔρχου. εἰπάτω, ἔρχου. ὁ διψῶν ἐρχέσθω. καὶ ὁ θέλων λαβεῖτω τὸ ὕδωρ ζωῆς δωρεάν.

14 Stolas suas in sanguine agni. — & per portas intrent. 17 Et qui vult.

XIV. Οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ] Ita Codd. Graeci plerique omnes, Copt. Syr. Tertull. Cyp. Sed Alex. Anglicus unus, Aeth. Latini Codd. omnes. οἱ πλύνοντες τὰς στολὰς αὐτῶν. Athanas. οἱ πλυνόντες τὰς στολὰς αὐτῶν, errore Librarii pro πλύνοντες. Arethas, ποιοῦντες τὰς ἐντολὰς αὐτοῦ: ut sententia illa postulare videtur. In sanguine agni] Desunt in veteribus Codd. omnibus. Per portas] Tres Codd. veterissimi portas, ut Graeci omnes τὰς πυλῶσιν. XV. Ἐξω οἱ κύνες] Deest ὁ Alex. ceteri fere omnes, Athanasius, Hippolytus, Andreas, Arethas, Complut. Latini omnes, Cyprianus: Πᾶς ὁ φιλὼν] Deest articulus ὁ Alex. alii multi. Sed Athanasius, Hippolytus cum Codd. quibusdam, πᾶς πᾶν καὶ φιλὼν. XVI. Ἐπὶ ταῖς ἐκκλησίαις] Ἐν ταῖς Alex. Codd. 2 Gallici, Athanasius. Deest praepositio in Codd. multis. Τὸ γένος Δαυίδ] Deest ὁ Alex. Codd. multi. Athanasius, Andreas, Arethas. Porro omnes Graeci Δαυὶδ, vel compendiose δαδ, nusquam invenitur Δαυίδ. Λαμπρὸς καὶ ὁ πρωΐνός] Alex. καὶ ὁ πρωΐνός. Sed ceteri Codd. cum Athanasio, Andrea, Aretha, Complut. πρωΐνός. XVII. ἔρχου, ἐρχέσθω, ἐρχέσθω] Alex. & ceteri omnes, Athanas. And. Arethas, Complut. ἔρχου — ἐρχου — ἐρχέσθω. Καὶ ὁ διψῶν λαβεῖτω τὸ ὕδωρ] Deest καὶ & postea ὁ θέλων λαβεῖτω ὕδωρ. Alex. Codd. fere omnes, Athanasius, Andreas, Complut. Et qui vult] Codd. Latini veteres tollunt Et.

18 Μαρτυρώ ἰγὼ παντὶ τῷ ἀκούοντι τὰς λόγους τῆς προφητείας τῆς βιβλίου τούτου, ἵνα τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσεται ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῇ βιβλίῳ τούτῳ.

19 Καὶ ἵνα τις ἀφείλῃ ἀπὸ τῶν λόγων τῆς βιβλίου τῆς προφητείας ταύτης, ἀφείλει ὁ Θεὸς τὸ μέρος αὐτῆς ἀπὸ τῆς ἐκκλησίας, καὶ ἐκ τῆς πόλεως καὶ ἀγίας, καὶ γεγραμμένων ἐν τῇ βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ. Ἀμήν, ἔρχε κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

18 Συμμαρτυροῦμαι ᾧ παντὶ ἀκούοντι ἐπιτιθεῖν πρὸς ταῦτα. ἐν βιβλίῳ δεest τῷ. 19 ἵνα τις ἀφείλῃ — λόγων βιβλίου. ἀφείλει ὁ Θεὸς — ἀπὸ βιβλίου τῆς ἐκκλησίας — καὶ τῆς πόλεως καὶ ἀγίας. 20 Ναὶ ἔρχομαι. 21 κύριε ἡμῶν Ἰησοῦ Χριστέ μετὰ πάντων. Ἀμήν.

18 Confessor ego omni audi-
enti verba prophetiae libri hu-
jus, si quis adposuerit ad haec,
adponet Deus super illum plagas
scriptas in libro isto.

19 Et si quis diminuerit de
verbis libri prophetiae hujus,
auferet Deus partem ejus de ligno
vitae, & de civitate sancta, [&
de his] quae scripta sunt in li-
bro isto.

20 Dicit qui testimonium per-
hibet istorum, Etiam venio cito.
Amen, veni domine Jesu.

21 Gratia domini Jesu cum
omnibus.

18 Confessor enim omni. 19 de libro
vitae. 21 Domini nostri Jesu Christi cum
o. vobis. Amen.

XVIII. Συμμαρτυροῦμαι ᾧ] Alex. & alii Codd. plerique & Complut. & Andreas
μαρτυροῦ ἰγὼ: pauci cum Aretha μαρτύρομαι ἰγὼ: nullus, [quod sciam, συμμαρτυροῦ-
μαι, neque γάρ. Confessor enim omni] Codd. veterrimi quicumque, Confessor ego
omni. Παντὶ ἀκούοντι] Alex. Andreas, Arethas, Codices plures, παντὶ τῷ ἀκούοντι. ἐπι-
τιθεῖν πρὸς ταῦτα] Alex. Codd. plerique omnes, Andreas, Arethas, Complut. ἐπιθῇ ἐπ'
αὐτά. ἐπὶ αὐτῶν] Deest Alex. sed ceteri Graeci & Latini omnes cum Andrea & Are-
tha habent. ἐκ βιβλίου] Alex. Arethas, Andreas, Codd. plurimi ἐκ τῆς βιβλίου. XIX. ἀφείλει
ὁ Θεὸς] Alex. Codd. plerique, Andreas, Arethas, Complut. ἀφείλει, & deinde pro
ἀφείλει. Alex. Arethas cum Codd. pluribus habent ἀφείλει: alii cum Andrea & Com-
plut. ἀφείλει, & hi supra pro ἀφείλει habent ἐπιθῇ. λέγων βιβλίον] Τῇ βιβλίῳ Alex.
Codd. fere omnes, Andreas, Arethas. ἀπὸ βιβλίου τῆς ἐκκλησίας] Alex. Codd. Graeci fere
omnes; Andreas, Complut. Syr. Aeth. ἀπὸ τῆς ἐκκλησίας τῆς ἐκκλησίας. De libro vitae] Latini
quique vetustissimi; de ligno vitae. καὶ τῆς πόλεως καὶ ἀγίας] Deest ἡ Alex. Codd. fere
omnes, Complut. Andreas, Arethas, Copt. Syr. Aeth. ἐκ βιβλίου] Ibidem Codd. cum
Andrea & Aretha ἐκ τῆς βιβλίου. XX. Ἀμήν, ἔρχομαι] Deest καὶ Alex. Codd. plurimi.
Andreas, Syr. Copt. Aeth. XXI. Κύριε ἡμῶν] Deest ἡμῶν Alex. Codd. plures, An-
dreas, Arethas. Νόστι] Deest Cod. vetustus Gallicus. Ἰησοῦ Χριστέ] Deest Alex.
Christi]. Deest codex Anglicus. Μετὰ πάντων ὑμῶν. Ἀμήν] Desunt ὑμῶν. Ἀμήν.
Alex. Cum omnibus vobis, Amen] Desunt vobis, Amen. 3 Codd. Gallici.

REMARKS.

I have been endeavouring to shew in the foregoing Remarks, that *our Editor*, upon his own Scheme, cannot give us any thing new, or at least considerable above what has already been executed in former Editions; and for the Truth of what I have advanced, I come now to appeal to his *Specimen*; where, tho' one would have expected something great and extraordinary, equal to the *Pomp* and *Magnificence* of his *Proposals*, yet with all his *Hints* and *Conjectures*, his *old Manuscripts* and *Versions*, he has not been able to produce *one single Reading*, which we do not find long ago exhibited in *Dr. Mills's Edition*: All the difference is, that he has inserted some Readings into the Text, which the Doctor for good Reasons has left to the Judgment of his Reader at the bottom of his Page.

I shall not examine the Merit of each particular Alteration he has made in the Text, it will be sufficient to take notice only of one, as a Taste of his great *Sagacity* and *Judgment*.

In the second Verse of this Chapter, all the Editions I have yet seen, read *ἐν τῷ ὄρει καὶ ἐν τῷ ὄρει*, which is a pure *Hebraism*, expressed always in that Language by a *Repetition of the same Word* *הַר הַר וְהַר הַר*: *hinc & hinc*: we find the Phrase very often in the Old Testament, and constantly rendred in the Greek by *ἐν τῷ ὄρει καὶ ἐν τῷ ὄρει*, *ἐν τῷ ὄρει καὶ ἐν τῷ ὄρει*, *ἐν τῷ ὄρει καὶ ἐν τῷ ὄρει*, (*Dan. xii. 5. Numb. xxii. 24. Ezek. xl. 34, 37. 1 Mac. vi. 45.*) and *St. John* himself in his Gospel, (*xix. 18.*) has likewise the very words *ἐν τῷ ὄρει καὶ ἐν τῷ ὄρει*, without so much as a *various Reading* yet observed upon it; and 'tis not possible to imagine, that being a *Jew* he could use any other Phrase. Yet our Editor not content, like *Dr. Mills*, to observe in his Notes the different Reading of this Passage in some *few Manuscripts*, has instead of the second *ἐν τῷ ὄρει* boldly advanced *ἐν τῷ ὄρει* into the Text, fancying it, I suppose, to be something more *Elegant*.

As for the *Latin Version*, the Reader will easily see, that it is upon the Matter a *Verbal Translation*, imitating as nearly as possible the great Plainness and Simplicity of Style in the Greek, which makes it necessary in a good Measure to fall into the *same Order of Words*; but this is no new Observation or Discovery of our Proposer's, but what all other Editors have constantly observed and applied accordingly to their Purpose: *St. Austin* calls this Version, *Verborum tenacior cum perspicuitate Sententiae*.

And

And Dr. Mills shews us the Genius and Nature of it through all the several Books of the New Testament, and says, that in the Revelations particularly, *Versio admodum accurata erat, ipsisque textibus Græci Vestigiis ubique fere ut videtur insistebat, nisi cum series narrationis exigeret, ut mutarentur verborum tempora.* Proleg. Which may suggest one Reason, and most others which are obvious, why this Chapter was made choice of for the Specimen; but that the Order of Words of the Greek is not constantly and unalterably observed in the Latin, appears from many Instances in this Chapter, as I have above remarked; which is sufficient to overthrow our Author's Hypothesis.

After all, I will not pretend to deny, that our Author may possibly have met with, and collated some few Manuscripts, which Dr. Mills had not heard or made use of; but what Reason or Pretence can this give him for such a Triumph and Insult over all the Editors before him?

He has already told us, (*Remarks on Free-thinkers* pag. 69.) That with all the Thirty Thousand various Readings, no one Article of Faith or even moral Precept is either lost or perverted in them, chuse as awkwardly as you can, chuse the worst by design out of the whole lump: How ridiculous is it, then to make such a pother about the discovery of a few more insignificant ones, as if the Cause of Religion, and the Support of the Christian Church depended upon it?

He may indeed, if he pleases, like his Friend Dr. Kuser, publish a new Edition of Dr. Mills's Work, with the additional Readings he has picked up (if any such there be) and the Latin Version besides; but while he pretends to give us a new Original Edition of his own, upon the Scheme and Plan of these Proposals, he will be found, I am apt to think, at last to have acted the Plagiary rather than the Critick.

I might properly enough observe the many Blunders and Erratas of the Press, (as remarkable in this Specimen as in the very worst of our printed Editions) to shew that there is no kind of Inaccuracy but what may justly be charged upon it; but the Reader is, I believe, already sufficiently convinced with the Author of St. James's Post, that those Proposals are a most curious Piece, since so much Vanity, Pedantry, Blunder, and Self-Contradiction were hardly ever found together before within the compass of one single Sheet.

F I N I S.